3.A
1.C.1 (2)

# THE
# Complaining Testimony
of some (though weak, and of the least) of *Sions* Children in this day of their sore Calamity; occasioned at their Meeting to seek the Lord at *Abingdon* in *Barkeshire*, the second day of the eighth MONTH, 1656.

ST. JOSEPH'S PARK COLLEGE
ANGUS LIBRARY
LONDON

Being a short
# NARRATIVE
Of the inhumane dealings of some OFFICERS and SOULDIERS, who said, *They had Order from their LORD for so doing.*

---

Mal. 3.15,16. *And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are delivered. Then they that feared the Lord spake often one to another: and the Lord hearkned, and heard, and a book of remembrance was written for them that feared the Lord, and thought upon his Name.*

Act. 7.34. *I have seen, I have seen the afflictions of my people; I have heard their groanings, and am come down to deliver them.*

---

*LONDON:*
Printed for *Livewel Chapman*, at the Crown in Popes-head-Alley, 1656.

THE

To the faithful Remnant of the Womans seed, who keep the Commandments of God, and the Testimony of Jesus: together with every Impartial Reader.

*When the Lord did first engage our hearts to wait upon him according to the ensuing Relation, it was much upon some of our spirits, that we should see the glory of God, though we could not apprehend the manner of his appearance; much less could we in the least suppose his answer would be as after was manifest. But the onely-wise God, who knoweth how to order all things for his glory, can make* the wrath of man praise him, and the remainder thereof restrain: *upon which account, the ensuing Relation being thought necessary to be published, is presented to your perusal; hoping, that as experience of his goodness hath been some refreshment unto us, (who have subscribed the same, being all of us personally present, some at the one part, others at the other part of the transactions therein mentioned, and sufferers in some degree or other in the same) it will administer some refreshment unto you also; that we may be thereby united with one heart in one common Cause, though contemned, despised, and reproached, by those who did formerly walk with us hand in hand therein, from which they have so openly Apostatized; and also, what you and we must expect from them, unless the Lord should leave us to betray him with a kiss, as they have done: But we trust, that relying upon his grace, he will keep us by his mighty power through faith unto the day of salvation, when we shall with rejoycing say,* Lo, this is our God, we have waited for him: we will be glad and rejoyce in his salvation.

*Your poor unworthy brethren, desirous to be found faithful in this day of* Zions *tribulation:*

*Of the Ch. at* Abi. *John Tomkins, John Combes, Simon Mayo, Edw. Stennet, Philip Lockton, Will*[illegible]*m White,* [illegible]*. Green,* [illegible]*h. Terrel,* [illegible]*mon Peck.*

*Of the Ch. at* Oxf. *Rich. Tidmarsh, Rich. Quelch.*

*Of* Hull. *Thom. Cann, Pet. Tindal.*

*Of* London. *John Pugh, John Green, Fran. Walton, Joseph Neat, Tho. Bultivan, Ric. Parnham, John Rye, Rich. Denton, Tho. Wheeler, John Tufnel, Joh. Portmans, John Clark, John Armiger, John Woodly, David Parry, John Jones. Fran: Young, John Clements, John Waters.*

*Hen. Forty of* Tatnes, *Rich. Steed of* Dartmouth, } *Churches. George Allom of* Exeter,

*Hen. Simmons Thomas Ruddock, Tho. Hide, Tho. Helsden.* } *Of* Northwalsham.

*William Wainsford, of* Norwich.

*Fran: Langden of* Cornwal. *Hon. Presto*[illegible]

## A Word to such of the Army, especially those of the County-Troops as are in any measure sensible of the Iniquity of this Day, and mourning for the same.

*It was, and is still upon our hearts, that the* Lots, *or righteous souls grieved for the great transgressions of the Sodomitish generation among whom they live, might be delivered, before the judgements of the Lord break forth: for,* if his wrath be kindled (*yea*) but a little, blessed are all they that trust in him: *and therefore for your sakes was this short Epistle penned, to the end, that, if the Lord so please, you might be no longer deceived with vain words, by those from whom you do suppose that the great things you first engaged for on the behalf of Christ and his people might be attained, and that they might return from whence they are fallen, and do their first works; though the bottom upon which they now stand, seems to us to give little ground of hopes for any such thing: for* men do not gather grapes of thorns, or figs of thistles. *Besides, they persecute that Spirit appearing in any of those who are but* enquiring the way to Zion, with their faces thitherward: *witness the many prisoners now suffering for the Cause of our Lord Jesus, besides the cruel usage of others mentioned in this ensuing Relation. This therefore we desire to leave with you, in the fear of the Lord, That you would flee out from the midst of them, and deliver every man his soul, that you may escape the judgments of God, and be free from the blood of your brethren; which you will unavoidably be involved in, so far as we can discern, if you continue in your present station, as some have been already in these last transactions: and if so, as you partake of their sins, you will partake of their plagues. Thus leaving you to the perusal of this Relation, hoping that it may be of some use, either to convince, or else to leave this further Testimony, That if you perish, your blood will be upon your own heads: though it be otherwise longed for, and prayed for, by*

*Your unworthy brethren, mourning with you, and praying for your return:*

*Of Northwalsham.*
Hen. Simons.
Thomas Ruddock.
Robert Hide.
Tho. Helsden.

*Of Norwich.*
[illegible] Wainford.

*Of Cornwal,*
Fran: Langden.

*Of Hull,*
Tho. Cann,
Peter Tindal.

*Of London,*
John Rush.

Fran: Walton.
Jos. Near.
Tho. Buttivant.
Rich: Parnham.
John Rye.
Rich: Denton.
Tho: Wheeler.

John Portmans.
John Clarke.
John Armige[illegible].
John Woodly.
David Parry.
Fran: Young.
John Cl[illegible].

*The complaining Testimony of some of* Sions *children, though most unworthy; or, A short Narrative of the inhumane dealings of some Officers and Souldiers at* Abingdon, *the second day of the eighth Month,* 1656.

IT having pleased the Lord to take unto himself a choice and eminent Servant of his, to wit, *Joh. Pendarves*, Minister of the Gospel, and Pastor of that Congregation at *Abingdon*; whose interring we did meet to solemnize the 30th of the 7th Month, that being one end of our coming together: judging it our duty to perform the last office of love to so faithful a Servant as he was, indeed a Prince in *Israel*, who did in his life-time naturally care for *Sions* welfare, wholly giving himself up unto the Lord's work: and hereby a price and oportunity was put into our hands to bring many of the Lord's people together, from several parts of the Nation, in this dark and gloomy day, to seek his face for the understanding of his minde and will, what his Remnant (remaining faithful in this great day of Apostacy) ought to do. To which end, there were several heads agreed upon; according to which they might seek his face with understanding, as by these particulars here mentioned, will more plainly appear:

1. That we humble our selves before the Lord for all our sins and iniquities wherein we have justly provoked the eyes of his holiness, through our lukewarmness, indifferency of Spirit, rashness, and want of love in this great day of open Apostacy and backsliding; wherein, it is to be feared, we have much added to the measure of the iniquity of this day.

2. That notwithstanding all the complaints of the Lord's people, there hath not been that diligent heart-searching into the minde and will of the Lord, what his people ought to do.

3. To remember before the Lord with mourning, that there is not that natural care for *Sion*, as there ought to be, especially, when he hath chastened us by taking away such choice Instruments as he hath done of late: but most mind now, seeking their own, and building their own cieled houses, saying, *The time is not yet:* the time that the Lord's house should be built.

4. To entreat earnestly of the Lord, that he would be pleased so to own the present Meeting, that the light which he hath given in amongst the body of his people inquiring after his minde and will in this day, might be so gathered into one as that we might be able to read his minde and will, together with our duty, in this dark and gloomy day: And, that he would pour forth a plentiful portion of his Spirit upon the Remnant of his faithful ones, whereby they may be enabled to prosecute his minde and will so made known unto them.

5. To remember the afflictions of *Joseph* in all the parts and quarters of the world, and particularly in this Nation, wherein the Saints are imprisoned, especially by those that are under so great a profession of Light.

Nevertheleſs, leaving the Spirit of the Lord to breath in his people as he ſhould pleaſe to miniſter unto them.

And accordingly upon the day above mentioned, we met together at *Abingdon*, in the houſe of the late deceaſed Servant of the Lord; and we may with a holy boldneſs declare, That we did in ſome meaſure behold the light of his countenance that day breathing through ſuch of his ſervants, whoſe hearts were ſtirred up to ſpeak unto and from the Lord. The next day, being the firſt inſtant, we were again met together and ſpent the whole day in waiting upon him: where we deſire to acknowledge with humility and thankfulneſs, That (though we were unworthy to receive any thing from our Father, yet) ſome of us and many others did behold ſuch tokens of his preſence, by his ſmiling countenance through our Lord Jeſus Chriſt, ſuch quicknings of his Spirit, ſuch melting & brokenneſs of heart, ſuch taſtes of his peace and joy, ſuch renewings of firſt-love, ſuch endearing of Saints to each other, ſuch longings after the glory of God, and groanings for the proſperity of *Sion*; as ſome ancient Profeſſors affirmed, they ſeldom experienced the like: divers of the Souldiers and others (though adverſaries to this Meeting) were forced to acknowledge God was amongſt us of a truth; and in particular, when the party came on with violence upon our friends, one of the Souldiers had this word, *Pſal.* 105, 15. ſet upon his ſpirit with much power, (as he profeſt) *Touch not mine anointed, and do my Prophets no harm*: he was a Brother, and promiſed to break his ſword when he came home.

For which we deſire to bleſs and praiſe the Name of the moſt High our Father, becauſe he hath not forſaken them that ſeek him, nor is it a vain thing to wait at his poſts.

The next morning, being the ſecond inſtant, we intended to have met again, the former refreſhings having thereunto ſweetly engaged us: but being prevented, we ſhall give a plain account thereof, and bleſs Jehovah for the worſt men have or can do to us, ſeeing our God will turn that alſo to his praiſe, and the ſame doth and will work together for the exceeding good of them that ſincerely love him.

About ſeven in the morning, ſeveral of us lodging at the ſign of the Lamb in *Abingdon*, were in the Inn-yard, ſome looking to their horſes, others getting themſelves ready, the better to be prepared for the meeting intended, had the Lord pleaſed to have afforded it unto us: about which time three Troopers came into the Inn; and after they had put up their horſes, went up ſtairs to another of their company, who had continued in the Inn (moſt part of the time that we were there) as a ſpy, to take notice, and give information of what he could hear and ſee done amongſt us. Preſently after, they went into ſeveral of our chambers, and took away a Hawking-bag belonging to one *George Allom* of *Exeter*, being a Meſſenger of the Church there; and took out of it all his writings, being as we underſtand of private concernment only: whereupon it was asked by what authority they did it: to which they replied, That they had order: but the queſtion

and said, There was their order: to which some of us said, That if they could produce no other order, a High-way-man, demanding our purses, could produce as good a commission for his action as they did. Upon this, another came in, being, as we afterwards understood, Commander of the party then in the Town, Lieutenant *Barker* by name: some of our Friends asked him also by what authority this search was made; to which he replied, That it was sufficient he said he had order for what he did, and that he was not bound to shew his order, if he had any, to every one that asked him. But our Friends still pressing for a sight of his order, with words spoken to the same purpose aformentioned, by which the said Lieutenant was much inraged, riding furiously about the Inn-yard, striking several of our Friends violently with his Cane, endeavoring to ride over them with his horse, using many uncivil words towards us, commanding us to go up to our chambers, saying, That we should know, if he commanded us to go up, we must go, without any farther inquiry.

Soon after this, some of us went out of the Inn to the meeting place, intending to have gone in, but two Troopers keeping centinel at the door, refused to give liberty to any man presenting Pistols to their brests to hinder them from going into the place, and in particular our Brother *Mayo*, who lived there, was so far hindered from coming in, that they cocked their Pistols, and presented them to his brest, so that he was forced suddenly to step back fearing lest they should fire upon him. From thence, our Friends being disappointed of their meeting went into the Market-place: one of our Brethren began in prayer, another seconded him in speaking, after him our Brother *Jones* of *Longworth* in *Barkshire*, an ancient grave Christian, who was formerly persecured by the Bishops proceeded with a word of exhortation: then our Brother *Austen*, a member of the Church at *Oxford*, who was late a member of the Army, exercising. The Souldiers drew round about us, and after a short time made an attempt upon us, hoping to have scattered us; which the Lord prevented, though no opposition was made on our parts: then the Trumpet sounding they drew off, and came on again in a body with much violence: the Commander of the party came in, and broke through violently with his sword drawn (having first broken his Cane) he cut divers, one of our hats being slashed in three or four places; and most of the Souldiers, some with drawn swords, others with swords in their scabbards, violently smiting, and driving us one from another, whereby we were forced to desist from our duty unto God the Lord of hosts, before whose throne we were in prayer, and continued, till pulled down by force: one was forced to tumble over stones to shift their strokes to his hurt, by another * Officer endeavouring to ride over [illegible], spurring and beating his horse to that purpose; but the Lord [illegible]ered it not to be. Some had their Garments rent and torn on [illegible] backs: some offering to go and see their friends (seized upon in the tumult) were threatned to have their swords thrust through their [illegible] being held [illegible] the Market-place so long, that one of their [illegible]

* *Note, that the Officers carryed themselves more uncivilly then the common Troopers.*

company cried out, For ſhame drag not a man thus. Moreover one ſpeaking to a ſoldier, that he muſt anſwer this one day before the Lord: he replied, He would anſwer our God well enough. At this time alſo, the ancient Brother before mentioned had many blows made at him; but through the goodneſs of the Lord received no hurt; though divers others, men and women, were ſhamefully beaten at this time: and after this, riding about where they ſaw any together, fell in amongſt them to diſperſe them, taking ſeveral as priſoners, and afterwards letting ſeveral looſe in a private manner, laying nothing to their charge, ſomwhat like that in *Act.* 16.37. After this, that party of horſe, which had been ſo inſolent and inhumane, drew out of the Town, and within a ſhort time after, came in with them about ſeven or eight Troops more, who ſuddenly divided themſelves into ſeveral Inns where we lay, ſhutting up the gates, and ſecuring ſuch as they could finde. Soon after this, one whom they call Major Gen. *Bridges*, with ſeveral others, came into the Town, and at the new Inn proceeded to examination of ſuch whom they had taken, and ſuch alſo whom they had detained in the ſeveral Inns as priſoners; but in the end, they were all diſmiſſed except five, who were carried away to *Windſor*-Caſtle; of whoſe particular charge, we can give little account, only thus much we are credibly inform'd, that one of them was charg'd only for making an appeal to God in prayer between us & them; there being little againſt any as ſpoke or done at the meeting.

That which was chiefly the ground of their commitment, was drawn forth by inſnaring queſtions asked them when they were examined againſt themſelves, in matters of their judgement and conſcience; which we leave to every unbiaſſed perſon to judge of.

And this we deſire further to mention, That one of the ſubſcribers, *Joh. Tomkins*, an Elder of the Church at *Abingdon*, being well known for his grace, cautious and very ſparing in his expreſſions at all times, had this laid to his charge when he was examined, That he challenged one of the Souldiers to fight with him upon *Salisbury plain*; alſo, that he ſhould ſay we had thirty thouſand men more to come to us: and the ſouldier that ſpake theſe words, proferred to bring three men to ſwear to the truth of it, though it is well known there were no ſuch words ſpoken by him directly or indirectly: by which the Reader may obſerve what ſons of *Belial* they have amongſt them, who dare adventure to ſwear any thing: likewiſe to adviſe the Reader not to give much credit to reports contrary hereunto.

This Relation is preſented to publick view, to prevent any falſe Information that may come from any particular perſon, or from our enemies, who may endeavor to poſſeſs men, that there was a deſign of riſing at this meeting, which we do hereby declare againſt, as well as teſtifie to the truth of this Relation.

| | | | | | |
|---|---|---|---|---|---|
| *Of the Ch. at* Abi. | *Of the Ch. at* Oxf. | *Joſeph Neat,* | *John Woodly,* | *David Parry,* | *John Jones.* |
| *John Tomkins,* | *Rich. Tidmarſh,* | *Tho. Bullivan,* | *Fran: Young,* | *John Clements.* | *John Waters.* |
| *John Combes,* | *Rich. Quelch.* | *Ric. Parnham,* | *Hen. Forty of* Tatnes, | | |
| *Simon Mayo,* | *Of* Hull. | *John Ryes* | *Rich. Steed of* Dartmouth, | } | *Churches.* |
| *Edw. Sjennet,* | *Thom. Cann,* | *Rich. Denton,* | *George Allom of* Exeter, | | |
| *Philip Lockton,* | *Pet. Tindal.* | *Tho. Wheeler,* | *Hen. Simmons* | | |
| *William White,* | *Of* Lordon. | *John Tuſnel,* | *Thomas Ruddock,* | } *Of* Northwall, | |
| *Rich. Green,* | *John Pugh,* | *Joh. Portmans,* | *Tho. Hide, Tho. Nelsden.* | | |
| *Rich. Terrel,* | *John Green,* | *John Clark,* | *William Wainford, of* Norwich. | | |
| *Simon Peck.* | *Fran. Walton,* | *John Armiger,* | *Fran: Langden of* Cornwal. | | *Hen. Prell* |